UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

MARCH 20 to APRIL 19

❦

Healing: By the grace of God through Christ I am quickened with the Spirit of life, and my body is healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

❦

Prosperity: I rejoice in Thy spiritual riches constantly being outpoured to meet my every need.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
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Health and Prosperity

THE POWER OF THE MIND

CHARLES FILLMORE

THAT THERE is a certain unity between the mind and the elements, mystics contend, and this is borne out by the power exercised by Jesus when He stilled the wind and stopped the storm; also in His comparison of the mind to the Spirit, in the "new birth"; and also when He visited the disciples, "He breathed on them, and saith unto them, Receive ye the Holy Spirit."

In deep emotions the breath is visibly quickened or suppressed, according to the interest expressed by the mind. This brings up the often asked question, Does the race mind affect nature and to what extent? In the recent Japanese earthquake some geologists surmised that the exploding war bombs might have been the cause. Science does not verify such a conclusion, although it does teach the unity of all things. "It may be that the gods that determine our fates are our own minds acting on our brain cells, and through them on the world about us," says Sir James Jeans.

That the blasting of the clouds by prayer and oth mystical rites, history and experience prove, result rain. Here is the exhibition of a law that will eventual be understood and applied in such a way that defin results will always follow, instead of the sporadic h and-miss showers of the present. When the scienti world investigates the so-called miracles of religion a discovers that they are being duplicated continually, t power of mind over matter will be heralded as of gre importance to both religion and science.

The surmise that our mind acts upon our brain ce and through them on the world about us will in d season be recognized to be a truth; then we shall ha an entirely new curriculum in all our schools. Cont of the mental center of the atoms that form the bra cells will be taught everywhere and an entire revoluti of present methods be instituted.

At the very beginning of the natural man Jehov God "breathed into his nostrils the breath of life; a man became a living soul." Here breath is followed life, and this close association is observed in the a tivities of every man. Children are born apparently li less whom the doctor resurrects by pumping air in their lungs. The common air we breathe is so energiz by atomic life that Sir Oliver Lodge once said that o cubic inch of it would propel a forty-horse-power engi forty millions of years. A century ago such an apparen preposterous claim would have been considered si and the author ignored or denounced as a fool or faker. But today the amazing revelations of science w rant this and even greater estimates of the power of t unseen world all about us, not only hypothetical b possible of manifestation. Scientists are constructi giant dynamos to smash atoms and release their el

tronic energy. To what extent they will attain the desired end and gain control of the tremendous forces liberated by their atom smashers, is a question.

But God has given man a dynamo through which he can release atomic energy of Spirit into the world about him without friction or violent destruction. That dynamo is man's mind acting on brain and nerves and through them into external nature. Here we have the scientific explanation of spiritual healing, mental control of one mind by another, and rain makers. All these use the nucleus at the center of the brain and nerve cell at the various levels of intelligence. The driving power is the I AM ego exercising its authority and innate capacity from the Spirit within. When the ego is poised in Spirit it brings forth spiritually; when poised in flesh and externality its fruit is of the earth.

Prayer gives spiritual poise to the ego, and it brings forth eternal life when spiritually linked with the Christ. "If a man keep my word, he shall never see death."

Jesus understood the ether, and it was obedient to His word. He will continue to draw upon this omnipresent source of power and also include us in its life-giving energy, if we will abide with Him in the Spirit. When we understand the innate capacity of our mind raised to spiritual dominion we cannot but have an increase of faith equal to doing the works of Jesus, and even greater works, as He promised.

Machines that measure the energy expressed by the mind acting on the brain cells, have already been invented, but there is no account of the voltage of one in prayer. When such measurements have been recorded we shall know somewhat of the capacity of the mind in its highest range of expression. Jesus also called attention to the power of a group praying with Him. "For

where two or three are gathered together in my nam there am I in the midst of them."

The first mention of this dynamic power of t Spirit is found in 1st and 2d Acts, where the early f lowers of Jesus were gathered in the "upper chambe They all became spiritual dynamos, as revealed in t Greek word translated "power." The disciples had b with Jesus for over three years, but did not have t inspiration or power that was poured out upon them this historical gathering, which has ever since been a living example of the marvelous spiritual experien of those who are of one mind and heart in their gro worship of Jesus the Christ. It is recorded that the Sp came upon them like a mighty wind and sat upon ea of them in "tongues . . . of fire."

The Prayer of Faith

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—HANNAH MORE KOHAUS

I Believe in God, the Good

HELEN DOUGLAS FLIGH

IN "THE PURPOSE OF UNITY," printed in UNITY magazine from time to time, is this statement: "We suggest that you accept what, in our literature, appears o you to be Truth, and that you withhold judgment on he remainder until you understand it better."

In the basic Unity textbook *Lessons in Truth* appears this statement: "There is no evil."

A Silent Unity affirmation reads: "God, the good, is he only presence and the only power in the universe."

For several years I have been reading Unity literature, attending services and classes at the local Unity enter, and availing myself of the ministry of Silent Jnity, although I was reared in what is often referred o as an "orthodox manner." All my life I have been ised to the teaching of a personal God and a personal Devil, of good and bad, health and sickness, wealth nd poverty, and peace and war, life and death.

I found plenty of support in this belief. In a deominational church I heard the minister express my elief very well. "I know," he said one day in his sermon, "that there are schools of thought teaching that here is only God, the good. As for myself, I can but ccept both good and evil. It is the only way in which I an account for all the construction and the destruction hat is constantly taking place in life; it is the only way n which I can account for all the inharmonious conditions manifest in the affairs of man." A friend of mine lso saw eye to eye with me on the subject. "That is the nost presumptuous teaching I ever heard of. Where

do they get that doctrine?" she complained.

It seems to me now that when I first turned to Uni I believed in evil almost to the exclusion of anythir else. I found it too difficult to follow the suggestic to "withhold judgment" until I understood the teac ing better, and after sitting in a class for several montl I still believed and voiced my belief in evil.

Teachers of Truth were usually patient in their e planations whenever I expressed an opinion that differe from the Unity teaching. One day however one of t teachers refused to go along with me. I was in t grip of what I termed an "evil" condition in my lif and I began unloading my troubles on her, adding ve emphatically, "Anybody with good common sen knows there is evil."

The teacher remained calm and poised and unpe turbed. She was not going to be swerved from her stan and she gave me a simple statement of Truth that a lowed of no argument. "I am not going to discuss with you any more, Helen," she told me briefly. "I fi it hard enough to keep my own belief steady. I am on going to say this to you. As long as you believe in evil will manifest itself in your life."

She started humming a little tune, turned from m and walked away without another word. She was al the organist at the center, and she went on into the cho and seated herself at the organ. I knew very litt about her personal life, but from appearances I ha reason to believe that it had not been without its terri problems. Yet she believed in God, the good alon Was she changing her belief? Had she not said th she was finding it hard enough to maintain her belief only God, the good? It was not that she was not tempt to believe in evil. It was merely that she had learn

hat such a belief produced after its kind.

"As long as you believe in evil it will manifest tself in your life."

"That's logical," I conceded surprised and for the irst time reluctantly beginning to comprehend the neaning of Unity's basic teaching: There is no evil. God, the good, is the only presence and the only power n the universe.

"That is what Jesus taught too," I told myself, only in different words. Did He not say that as we believed so it would be done to us?"

I went along for several months confused in mind nd affairs, but in the midst of unhappy conditions I egan to see the light ever more clearly. I often thought f that remark made to me with such certitude: "As ong as you believe in evil it will manifest itself in your ife."

"You have believed in evil, you know," I told myelf. "You have not only been content to believe in it ourself; you have tried to make others believe in it vith you."

But what was I going to do about sickness, murder, ate, jealousy, war, death, and all the other "evils" that vere rampant in the world?

We have all probably heard the expression "He is a lie-hard." I too am a die-hard. I am dying hard to the elief in both good and evil. It is nothing less than a act that the things of God that I began contemplating vere "foolishness" to me at that time. It was foolishess to me when I began trying to believe in only God, he good, when I thought of the conditions that seemed o be enveloping not only me but so many other people oth near and far.

I looked in the concordance to my Bible and even in

its abridged form I noticed it contained around sixty o more references to evil. Strange, I thought, that th writers of the Bible would spend so much time thinkin and writing about something that was nonexistent. Suc denly an illumination flashed through my mind. Tha is why they felt it necessary to warn against it—it i nonexistent! Even before Adam had indulged in th belief in a dual personality God warned him against it God understood the possibility that mankind migh build up a belief in evil, and He also understood tha there comes a time in every man's life when he find that he has nothing to tie to. He has not believed i anything!

"Everyone therefore that heareth these words o mine, and doeth them, shall be likened unto a wise mar who built his house upon the rock: and the rain de scended, and the floods came, and the wind blew, an beat upon that house; and it fell not: for it was founde upon the rock. And every one that heareth these word of mine, and doeth them not, shall be likened unto foolish man, who built his house upon the sand: and th rain descended, and the floods came, and the wind blew, and smote upon that house, and it fell: and grea was the fall thereof."

Jesus also referred to hell as a bottomless pit; an certainly no one can find a bottom to evil. No one ha been able to find a substantial foundation on which t rest his house of life on the theory of evil and a Devi

When Jesus said, "Before Abraham was born, I am, He meant to illustrate the *is*-ness of Being. Anythin that is just *is* (period), and anything that has this mean ing, the meaning in which Jesus was using the wor here, is "eternal"; therefore God, the good, is all ther *is;* that is, He is all that is eternal. "Besides me ther

s no God." Everything without this is-ness is passing away even now while we contemplate it. If anything has this quality of God, this is-ness of Being, then no one need try to dissolve it. This is why we say there *is* no evil: no evil is. "Heaven and earth shall pass away, but my words shall not pass away." If evil were real, if it were a thing or being that could say of itself, "I am," then there would be no use in one's trying to get away from evil conditions.

The "day of trouble" referred to is the day of reckoning, when man begins to realize that the evils he has believed in, the things he has had faith in, are beginning to dissolve from under him—as they will all eventually do—and he has faith in nothing else. His house is falling because he has built upon nothing with substance in it.

As H. Emilie Cady might say, I do not fully understand it, but I know that believing in evil, accepting a belief in both God and evil, is the broad and easy way in which to travel to unrest, unstable conditions, and sorrow, while believing in God, the good only, is the straight and narrow way whereby we enter into the kingdom of heaven.

When Joshua said, "Choose you this day whom ye will serve," I believe he meant that I was not to choose between two beings but between two beliefs, a belief in God or a belief in evil. "Ye shall know the truth," as Jesus said; and the knowing shall make us free. Not Truth alone will make us free; our belief in God will free us.

The belief is what is important. As you believe, so will it be unto you. Jesus again and again told those who came to Him and were healed that their faith had saved them, that what they believed had made them

whole. Jesus did not accept any glory for making anyone well or whole. He quietly and clearly told them that their belief had done the work; they had chosen to believe in God, the good, and as they believed so had it been done unto them.

"As the twig is bent, so the tree's inclined." I have been inclined to accept the belief in sickness, pain, old age, poverty, death, because I was bent that way. I have also reaped the results of my believing. In the lives of the minister and friend referred to above have also come the results of believing in negation. The minister and his wife were both sick for several weeks, having to go away for a "cure." The friend lost his house and all his furniture by fire; one child suffered a broken leg, another died from burns received when a can of hot lard was turned over on him.

Paul said, "I die daily." So should we die daily to these old beliefs of sin and disease and death. It is not easy. A multiplicity of questions might arise to shake us from this belief in good alone if we would open the door to them and let them come in. They would bind us, as it were, strong men in our own house, as they have done in the past.

We would not wrest the Scriptures to our own destruction. Reading the Bible is something like sifting meal. Which do we want, the meal or the bran? We sift out the verses by which we know that we can find our way to life, health, happiness, abundance, harmony, heaven. We do not concern ourself with "things too lofty for us." To the many questions that would contend with us, we give the answer of the archangel Michael; "when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee."

I find that as I believe in God, the good only, less and less evil is manifested in my life, while more and more good comes forth. At least by now believing in only God, the good, I have peace that I would offer to the restless and weary. I recommend it. I could not recommend what I had when I accepted the belief in both good and evil. I find that believing in God, the good only, makes it easier to believe in my neighbors and those whom I once called my enemies. It makes it easier to believe in the possibility of perfection of circumstances. I find it easier and simpler to believe in something that I know has a foundation and that will stand against all the winds that blow and the storms that beat around it.

"Launch Out into the Deep"

Ida Norton Munson

All night they toiled, those men of Galilee,
Casting their heavy nets into the sea
And taking nothing; when dawn stained the sky
They made for shore, prepared their nets to dry.

"Launch out into the deep." A voice they knew
Dispelled their gloom, their courage winged anew.

"Launch out"! His words in this grim day become
A challenge to vast depths the soul may plumb,
Where love and service, comfort, joy, and peace
Shall overflow the cup and still increase.

"Launch out. Let down your nets." That voice again
Brings hope to life the troubled hearts of men.

Tarry

CLARENCE EDWIN FLYNN

ONE THING not to be overlooked in the cultivation of the spiritual life is the value of silence. It is not only one of the "musts"; it is one of the chief ones. It has not always had its rightful place in the Christian program, but it is being recognized and utilized more and more with increasingly profitable results.

I do not mean that it is anything new. It is one of the oldest elements known in religious life and worship. The man of faith who testified long ago that while he was musing the fire of inspiration burned was but one among many.

The use of silence fell into neglect as one of the active practices and processes connected with the exercise of the Christian religion. Some liked noise better than silence. Some knew better how to talk than how to listen. Some were so concerned with service that they overlooked the importance of contemplation. The result has often been the drowning of the still small voice with static.

There has never been any lack of admonitions to pray. Praying has mostly been interpreted as talking to God. Now talking *to* God and talking *with* God are two quite different things. The one is making a speech, and the other is engaging in a conversation. Making a speech involves only talking. Engaging in a conversation involves listening also, and no person is considered a good conversationalist who is not a good listener. The first necessity in listening is of course

silence. So one of the most important things in conducting our relations with the divine is the place we give in our program to periods of devotional silence.

By devotional silence I do not mean merely keeping still. We keep still when we are asleep or when our attention is not focused on anything at all. Devotional silence requires a concentration of attention such as we give when we are weighing the words of a friend or waiting to hear what some wise person has to say. We are not now considering a silence of scattered thoughts or of flabby aimlessness, but the silence of an eager and expectant mind.

On the other hand, this eager expectancy should not be strained. The reason we fail to hear the still small voice is never that it does not speak but only that we fail to hear. The reason we fail to hear is not that we are not capable of hearing but that we fail to listen in the right way. Thus we may fail because of inattention, or we may fail because our attention is constrained.

Did you ever notice that the harder we strain our ears to hear something the more difficulty we have in hearing? It is when we are at relaxed attention that we hear best and interpret what we hear most understandingly.

To return to the conversation analogy, probably the plainest way to put it is that we need individually to devote adequate amounts of time to the attitude of a respectful and receptive listener. If we think of God as a personality, a heavenly Father, with something of importance to say to His children—just like a human father or a human friend—a listening attitude should be easy enough to assume. It so happens that this is exactly the way the Master taught us to think of God,

especially when praying. Incidentally to think of it i this way takes the "talking-to-a-blank-wall" feeling ou of prayer.

I believe it is the "making a speech" attitude tha makes prayer seem so difficult to many people. Som of the most facile conversationalists cannot be led t make an audible prayer and even neglect their praye opportunity in the silence of privacy because they thin they lack eloquence. They could learn better from th Sermon on the Mount, but they do not always do so

The same notion caused even Moses and some of the Hebrew prophets to hesitate when the still smal voice called them to represent God. They found it hard to realize that God was not seeking speechmakers but representatives, not people who could turn pompous phrases and roll impressive periods about the divine but people who understood God and had insight into His thoughts and purposes. Who could have such insight and understanding as anything but the result of talking things over often and listening a great deal to the instructions given him?

It is a characteristic fact about friendly conversation that one is likely to dread it the first time, not to dread it the second time, and gradually to learn to like and enjoy it enthusiastically. The first time is naturally the most difficult, because that is when the ice has to be broken. This ice is usually around the heart of the person who feels the dread, but it has to be broken just the same.

That done, the person who dreaded that first talk is likely to be as eager to have the second one as he was to avoid the first. For know this: the human race has produced some brilliant conversationalists, but our heavenly Father is a far better one than any of them.

Human beings say some wise and important things, but more wisdom can be learned by listening to God than to any and all other voices. That is why devotional silence is so important and why talking things over with God becomes such a pleasure.

I once asked a man whom I knew to be wise in the things of the Spirit to sum up in one word what he considered the first step in the cultivation of the inner life. Almost without hesitation he replied with the single word: tarry.

I do not know how many mental steps he took in formulating the reply, but I do recall that such was the instruction the Master gave to those who were eager to get action started at once toward carrying out His earthly program. "Tarry ye in the city," He said, "until ye be clothed with power from on high."

It will be remembered how obediently they followed His instructions and how wonderfully they were rewarded. For days they waited. Then one day the right conditions were established and the contact was effected. They not only caught the inward voice, but they looked out on a world forever transformed for them by the experience. The result was that Pentecost was written into the story of the ages.

What were the conditions that made the contact possible? We are plainly told. Those present were all of one accord. We do not hear the radio program from a given station till we have tuned in to that station, to the proper wave length or frequency. A string on an instrument does not respond till a note has been sounded that is in exact harmony with it. To the formula mentioned above one might add two words and say: "Tarry in harmony."

The tarrying of the company at Pentecost and the

waiting of the humblest worshiper at the altar or his own private place of communion belong in t same category, that of listening, of keeping silent, hear what God will say.

Now for a few practical words as to how to about it. Nothing can be more simple. Just devo one or more periods of time each day to talking thin over with the Father, and remember that it is ve impolite to talk to a friend and never pause to he what he has to say in reply.

A good period to use is the one regularly given personal devotion. If you have no such appointe period there is no better time to arrange for one tha today. As you read your Bible you will come to man passages that will make you want to stop and offe comment or ask questions or make requests. As you d so, yielded and still, watch your feelings, listen to you deeper thought processes, gauge your impressions, an see if you do not have your answer.

When you come to the time to pray, pause als to listen. When you have finished praying, wait awhil in silence, watching and listening to see if anythin is going on in the silent halls of consciousness. Mor and more, as you learn how, you will be rewarded Do not expect this or that. Let God determine wha is to be said, and accept it as soon as you are sure wha it is and whence it came.

At first you may feel that you can set aside only a small portion of time for this exercise in the silence but I promise that if you do it effectively you will soor extend the time, and do so again and again. Before you are through you will have put aside many less im portant things so that you can devote more time to wha will have become one of your chief pleasures.

Joy Cometh in the Morning

FLORENCE MCELWAIN

Part One

BENJAMIN ben Jacob clenched his small brown fists and winked back the tears.

"But why can we not go to the Pool of Bethesda when you and our father go down to Jerusalem for the feast of the Passover" he demanded, his black eyes flashing. He stood staring down at his mother, who was squatting on the earthen floor in the dim little room, mixing the dough for the daily bread.

"Is it that you do not want Rachel to be healed?" he added angrily.

"Benjamin!" His mother spoke sharply.

"You know," she continued more gently, "that is not true. But the journey—it is too hard for the little one. Besides she would have to be first when the angel troubles the waters. That would be difficult—there are so many—and you know only the first one is healed."

"But, Mother." Benjamin dropped to the floor beside her. "I can get her in first. Truly I can."

His mother shook her head sadly. "God has so willed it that our little one be thus afflicted. It is best not to question the mighty Jehovah."

"Simon was healed," Benjamin persisted stubbornly. "Last year. They were talking about it again this morning down at the well when I went to draw water for you. Why not Rachel?"

Before she could answer, the tap-tap of crutches sounded in the courtyard outside. Presently the door

opened, letting in a flood of sunlight. A little girl stood in the opening.

"Leave the door open, Rachel," the mother said. "The sun chases away darkness even in the corners."

Benjamin helped his sister to sit down on a pile of blankets near him.

"You have nearly finished, have you not, Mother?" Rachel observed.

Her mother smiled. "Yes, little one," she answered, as she threw in a few extra handfuls of flour. "Let that be for the stranger," she said. Reverently she repeated, "O God, make this the share for the strangers and the needy. Bless it and increase it."

"There is little need for extra bread for strangers," Benjamin grumbled. "Our home has not been blessed by one for many days."

"No, my son. But who knows when? Perhaps tonight." She finished mixing the dough and then began rolling it into thin round cakes. "Put some more grass in the oven, Benjamin," she said, "so it will be hot for the bread."

Benjamin got up and went over to the round, deep hole in the middle of the house. Flinging a few more tufts of dry grass on the embers, he backed hastily away and stood watching as the inside began to turn white with the heat. Presently his mother came over, and taking the flat little cakes, she slapped them on the inside of the oven to bake.

Benjamin watched for a moment, his lean brown fingers tying and untying the bright red sash about his waist, but his thoughts were still on the journey.

"I shall ask our father Jacob when he returns this evening," he said abruptly, his small chin squared, determinedly. "Come, Rachel."

Near the ladder that led up to the flat roof of the house Benjamin and Rachel waited. Their father Jacob would soon be here. The hush of the approaching Sabbath was stealing over the little town of Nazareth. Already the trumpet at the synagogue at the foot of the hill had sounded. Soon it would sound again and it would be the Sabbath, and then of course Father Jacob could not be on the street carrying the tools of his trade. That would be blasphemy. Men would stone him for it. Listen, there was the second trumpet call now—and there also was Jacob ben Isaac rounding the bend in the rocky path.

"So, my little ones, you wait for your father," Jacob greeted. "That is good. Let us go in. Your mother is no doubt even now filling the Sabbath lamp with butter so that it may burn brightly all through the night."

"Ask him now," Rachel whispered as Benjamin helped her to lie down on the bed of blankets on the floor.

Benjamin shook his head. "He would say there is too little time for talk. We must go down to the synagogue soon. Wait." And Rachel nodded.

Seated cross-legged beside Rachel, Benjamin watched his mother as she went about the room preparing the Sabbath meal. He liked her flowing gown of bright-blue wool, and the bracelet of coins about her wrist jangled pleasantly as she worked. Her long white headdress heavily embroidered in black, red, and blue hung in soft folds down her back.

The last call of the trumpet sounded. Turning from her work, the mother lighted the lamp, repeating softly: "Blessed art thou, O Lord our God, King of the universe,

Who hast sanctified us by thy commandments
And commanded us to light the Sabbath lamp."

Back from the synagogue and the Sabbath meal over at last, Benjamin tugged at his father's wide, flowing sleeve. "Father, may we——"

Footsteps outside! Benjamin listened eagerly. Then the tap-tap of a staff on the door. Rachel squealed.

"A guest! I know, for a beggar taps on the ground," she added excitedly.

"Hush, little one," their mother whispered gently.

Father Jacob opened the narrow door. "Enter, stranger, and peace be with you."

The stranger, a tall dark man with piercing black eyes and long beard replied gratefully. "And peace rest upon you and your household. I am Josiah ben Judah on my way to the Passover."

"Welcome, Josiah ben Judah. And I am Jacob ben Isaac. Come in to our humble house."

Stooping, the stranger entered the low doorway and sank down upon a small pile of blankets near the children.

Benjamin was excited. Obviously the stranger was rich, for he wore two long coats, one a deep scarlet and the other a pale green. He had at least three, perhaps even more, shirts of fine linen beneath the long, flowing robe of pale-blue cloth. Benjamin's heart pounded wildly.

The mother hurried over to the guest. She took off his dusty leather sandals and carefully washed his feet, then dried them on a rough woolen towel.

"Ah, that is fine," Josiah murmured contentedly. "It is good to find rest among such kind people."

"Have you eaten bread?" Benjamin's father asked.

"Yes, I am not hungry," the stranger replied. But

after the formality of refusing seven times, he ate hungrily of the food placed before him.

When the guest had finished, Jacob said: "You are early for the Passover. We do not expect the caravan for two days."

"Yes, but a few were coming, and I thought it safe with them. I have business here in Nazareth," the stranger explained.

"Our home is your home," Benjamin's father answered. "We will go together to the feast of the Passover."

The stranger nodded approval. "I see the little one is lame," he said, his black eyes resting on the crutches beside Rachel.

Benjamin scowled.

"Yes," Jacob answered, his voice sad. "But the way of Jehovah is perfect," he repeated reverently.

Again Benjamin scowled.

"Father," the boy broke in resolutely, "may Rachel and I go to Jerusalem? Not to the feast," he explained hastily as his father shook his head, "but I would that Rachel might be healed at the Pool of Bethesda."

He waited anxiously for his father's answer, but the stranger broke in.

"There is a man; I have heard, who does wonderful things. He makes the deaf to hear, the dumb to speak, and the lame to walk."

"Oh, where is He?" Benjamin cried joyously. "I will go to Him at once—tomorrow—where?"

"Hush, my son," Jacob broke in sternly. "You forget yourself."

"Let the lad question," Josiah urged. "It is good that he loves his little sister."

"This man," Jacob continued, ignoring the stranger's

suggestion; "who is He? It sounds impossible."

"Nothing is impossible with God, my friend," Josiah rebuked. "However I know nought about this healer save from my friend. He swears he saw Him heal a man of the palsy. The crowd was so great that the man's friends took him up on the housetop and let him down through the roof. The healer said, 'Thy sins are forgiven. . . . Arise, take up thy bed, and go into thy house.' And the man obeyed."

"Oh, Father——"

"Stop!" Jacob ben Isaac's voice shook. "It is the work of Beelzebub. No man has the power to forgive sins—that is, for Jehovah. It's the work of the Devil and none other."

"But, Father——"

"Stop!" Jacob thundered. "Do you think I will have a son of mine conversing with the Devil? Never!"

"But this man casts out devils," Josiah argued. "My friend saw Him and heard Him. A devil would not cast out a devil surely. Let the lad go, and perchance the little one may be healed."

Jacob hesitated. No one spoke. The light of the Sabbath lamp made flickering shadows against the stone walls and the earthen water jar on the floor. Benjamin dared not speak, but he smiled shyly at the kind stranger.

At last Jacob ben Isaac spoke. "The way is too long and hard on the little one. Still—I will ask our good Rabbi Joseph after the Sabbath. He is wise."

Benjamin's eyes sparkled. Surely the rabbi would say go.

"What is this man's name," Jacob continued.

"Jesus—Jesus of Nazareth, they call Him," the stranger replied.

"Of Nazareth! Surely He can do nought of healing then. He must have some strange magic whereby He can fool the people."

"No, I think not." Josiah stroked his long beard thoughtfully. "My friend is not one to be easily fooled. There have been many healed. One was even brought back to life after being in his tomb four days."

"Oh, Father!" Benjamin broke in excitedly, "if only this were not the Sabbath we might start on our journey at once."

Jacob frowned. "Hush, my son, Jesus, Jesus," he mused. Then, "This is not by chance the same Jesus that spoke in our synagogue several years ago, is it?"

Josiah shook his head.

Jacob continued, "If He is, I will have none of Him. He insulted us. We chased Him out of the synagogue and up on the brow of a hill, but before we could cast Him off He had disappeared."

"How?" Benjamin asked, breathless.

Again Jacob frowned. "That, my son, is something I never understood. But disappear He did."

"Perhaps He is a prophet—or even the promised Messiah," Benjamin breathed wonderingly.

"Messiah!" Jacob ben Isaac scoffed. "This was a poor man—more likely a magician of Beelzebub. But we shall see."

It was late when Benjamin returned from the fields with the sheep and goats the following evening. Impatiently he urged the animals into the courtyard. He must hurry so as to help pack the scrip for the journey tomorrow. His feet flew over the ground to the house but at the door he stopped. Voices, excited and angry, met his ears. He listened.

"But I say it will do no harm for the lad to go to

the pool," the stranger was saying. "Perhaps the good rabbi is right—perhaps it is best to stay away from this Jesus—I know not. If that is your decision, so be it. But the pool—surely no harm can come of that."

"No," Jacob thundered. "Besides the little one is not strong enough to stand the long journey. They can not go."

Benjamin stumbled back from the door. Gropingly he clambered up the ladder to the top of the house. All the eagerness and joy crumpled up inside him. Now Rachel would never be able to walk.

Nazareth, quiet and peaceful, lay before him. One by one the stars came out. In the direction of Jerusalem a particularly bright one seemed to beckon. For some time Benjamin stood staring.

The ladder creaked and the head of the stranger appeared. He was beside Benjamin, his hand on the boy's shoulder.

"My boy," he began, his voice grave, "I have persuaded your father to allow you to go."

"Oh!" Benjamin's voice rang out happily in the stillness about him. "I am so glad. You are——"

"But," the stranger went on hesitantly, "you will go without your father's blessing."

"Oh!" Benjamin gasped. "I cannot do—that."

Slowly he turned and started toward the ladder, then stopped. Involuntarily his eyes found the bright star, still beckoning to him. His shoulders straightened, his dark eyes snapped.

"We will go anyway. And we will not be alone, for the good Lord will preserve and keep us," he whispered.

The stranger smiled. "It is a long, hard journey, my boy," he reminded gently. "But you can do it," he

added, stroking his long beard. "But do not go near this man Jesus, my son. The good rabbi thinks it not wise. He is probably right. Who knows?"

He shrugged. "But the Pool of Bethesda, that is different. As for Rachel, I will have a camel for the little one—you can walk. I will also have bread for both of you. It will be wise if you do not go with your parents, but wait until they have left. I will come back for you and help you."

It was dark when Benjamin awoke the next morning. Only a faint flicker came from the tiny night lamp in its niche in the wall. The boy remembered what the day was to bring and felt like shouting. He watched his mother as she quietly packed the bags for the journey. Did she know that he and Rachel were going? He watched the stranger removing his coats and shirts.

"I will leave but one shirt on," he was saying in his low, deep voice. "And one coat."

Benjamin's mother nodded her approval.

"Why?" Rachel's sleepy little voice broke in.

"In case of robbers, little one. If they see I have but one shirt they will think me poor and will not attack me," the stranger explained.

"There would be less danger through Samaria," Benjamin suggested.

"Bah!" Josiah's black eyes kindled. "Better the robbers than a dog of a Samaritan," he sneered contemptuously.

(To Be Concluded)

A mind does not receive truth as a chest receives jewels that are put into it, but as the stomach takes up food into the system.—EMERSON

The Home of Your Dreams

ELIZABETH RANDALL

RECENTLY I was reading a magazine article o better homes and better living. The new thing planned for us after the war are grand, the ne houses and furnishings wonderful and beautiful.

However as I read on I did not feel that this solve the problem at all. Of course the home of our dream is always helped by modern invention as well as by th retention of the good features from an older age. C course we all want large, airy rooms. Some of us d mand a fireplace and bookshelves in the living roon special rooms, special furniture adapted to individu needs, kitchen and laundry equipped with the late devices, bedrooms decorated harmoniously and restfull the best in heating systems.

But the real home of our dreams is built and fu nished far differently, I thought. A home is primarily thing of spirit. The material dwelling is often built b fore it becomes ours. Its architectural design, fault or otherwise, is more or less fixed for us. We use an modify what is already at hand. We change it into th "home of our dreams" by means of our spiritual equi ment. If we feel that our spiritual equipment is fault or meager, we can change and enlarge that also!

The change to a better home can begin at once. Som material changes will be made, yes, but they will com inevitably as a result of spiritual changes within ou selves. Remember that what makes our home beautifu and livable is what makes our life as a whole ha monious and complete. To bring out the material bes

to minimize the faults of our houses, is a gift that can be cultivated. We all know simple, perhaps unattractive, dwellings that have been transformed by loving hands into homes of beauty, serenity, and welcome. We say of the one who does this, "She has a gift for homemaking." This is true. But be assured we can all have it; we can all cultivate this gift, which so often lies dormant within us.

You say you want first of all large, airy rooms: "I like plenty of room." Of course you do. But is your mind open and unencumbered by small and petty things? Keep it open to the cool, clean air of inspiration and generosity, look at life with a large, impersonal perspective.

You want a fireplace. Have you a warm, glowing love for mankind in general, your friends and neighbors in particular—a love that draws people to bask in its radiance?

You want open bookshelves overflowing with books, the thoughts of the great, and lighter reading to beguile an idle hour, books to drive away the demons of fear, discouragement, and worry. Are your own thoughts great and noble? Are they also joyous and merry, able to give a lift to the load of those you greet in your home?

You want peaceful, restful bedrooms, where one may sleep and dream sweetly. Have you peace and serenity of soul that brings its soothing presence into the troubled lives of those who enter your doors?

You want efficiency and labor-saving devices in the kitchen and laundry. Is your mind orderly in its functioning? Are your habits co-ordinated and harmonious? Are you, yourself, efficient?

These things form the basic structure of your dream home. These you can develop and possess independently

of material conditions around you at the present. Thes indeed will alter greatly the material conditions i which you find yourself today. Without all these thing the best, the most well-equipped, the most beautifu house will fail to be the home of your dreams. Wit them the humblest, most ill-favored dwelling will b come a home from the land of heart's desire. You house will become brighter, more airy, less encumbere with the unbeautiful and the unnecessary. It will seen larger! The peace and harmony and joy and well-bein that are yours as an expression of the peace, harmony joy, and good of Spirit will become a part of your hom

Bring out your own God-given qualities and see th home of your dreams come true!

RELEASE

Fog lay on the morning's brow
Heavy as grief, vague as doubt,
Blurring the past and future with now,
Dimming realities, blotting them out.

Into the treasury of day
God slipped a coin, polished and thin;
A platinum disk that spread its ray,
Dissolving confusion where light flowed in.

Mist is transfigured to luminous dew
Where the captive day has found release:
So may a channel of light renew
The heart that is seeking truth and peace.

—*Margaret Senff*

Lighting the Candle

ESTHER FRESHMAN

TWO THOUSAND years ago there came to glow on this earth the divine flame of love. In the hearts of men all over the world that flame has been carried ever since, and through the bleakest storms, the longest nights, and the most barren periods, in the hearts of some men a little taper lighted from the divine flame kept burning. At it other men came to light their tapers, and today an entire world seeks the right to live in its radiance forever.

It cannot be emphasized too much that the individual, every individual, has a significant part in God's plan. All of us not only have the right to understand or realize this, but it is our urgent need to understand it and live accordingly. This understanding, this realization, will cause us to live every part of our life with dignity, with pride, with purpose; for indeed to us has been assigned our particular expression of life for a divine reason.

Every one of us at some time has met a person who by voice or action has said, "What is the use of it all?" The man of faith does not need to have the visible proof of his purpose in the scheme of existence. He feels his important role, he believes it is significant.

A certain woman, because of a friend's urgent need, wrote out what she sincerely believed in her heart to be a comforting creed of life. Without sensing the reason for doing so she shared this writing with another friend. The woman for whom the comfort was intended never seemed to receive its full benefit. But the other

friend thought the writing so beautiful an expressio
that he had it printed and framed and placed over hi
office desk. He is a doctor. Into his office come hundred
of ill and desperate people. The candles of hope tha
this printed creed has lighted have been countless. Th
author of the creed is an elderly, lonely woman, an
out of her own experience she outlined a way of lif
that has been destined to serve many people. Withou
benefit of official publication she has been able to assis
an incalculable number of soul-hungry men and women
She has been the flame at which many individual candle
have been lighted that in turn will serve to light othe
candles. Certainly she has an important reason for being

Every individual carries with him a powerful in
fluence for good in this world. He may not see its far
thermost effects, but from his place in life he does hav
the privilege of looking down the hill and seeing som
of the factors that helped him in his climb. We hav
been sent forth equipped to serve, to aid in the build
ing of a world of which we wish to be justly proud
Within us is the seedling of this ability awaiting ou
development of it. It is in the realization of such a vita
purpose that we become our truest self. "In fulfilling
the possibilities of life," says David Seabury in his
book "Help Yourself to Happiness," "we pass out o
personalism into personality. We discard the trapping
of the ego to find the garments of the self."

Our self is an attribute of God. How we develop
the self, how fully it expands, depends on how generou
a channel we make of ourselves for Divine Being. Thi
power flowing through us to become of service in som
way to the entire world of mankind enriches us and ex
pands us in the process. Tennyson has paid tribute t
the miracle in his famous poem "De Profundis":

"But this main-miracle, that thou art thou,
With power on thine own act and on the world."

Look into your own life and observe the various influences that have played upon it. Did not the road change here for you because of some friend? Some of our greatest men have had the whole course of their life altered by a selection from a famous book. We find our teachers, our encouragement, our answers all along the path. The following is from an essay by William James entitled "Great Men and Their Environment":

"Why, the very birds of the forest, the parrot, the mino, have the power of human speech, but never develop it of themselves; someone must be there to teach them. So with us individuals. Rembrandt must teach us to enjoy the struggle of light with darkness, Wagner to enjoy peculiar musical effects; Dickens gives a twist to our sentimentality, Artemus Ward to our humor; Emerson kindles a new moral light within us."

Your life and the way you handle it is very important. Every minute of it needs to be carefully lived to its greatest extent. The impression that your next act will make on the entire pattern should be weighed and studied so that you will add to its good and make beautiful that part of it which is your responsibility.

We are the flame of life's candles, and we cannot know whose way we shall illuminate or to whose candle it shall be our privilege to give the spark. The light of our expression is a part of God for which we are definitely responsible, a fragment of divinity that it is our opportunity to present to the world.

So many times one hears the phrase "I feel so useless; what good am I to anyone?" My friend, who wrote the beautiful creed of life, mentioned above, had often in her despairing loneliness uttered these words.

Her husband has gone on, her sons have left her to liv
their own life, her friends do not come to her as often a
she would like to see them. She is in her seventies now
and the vigorous life she led in earlier days has changed
to a quieter one. But in her dark hours she did light
taper of Truth out of her life's experience, the glow o
which has penetrated the long nights of discouragemen
and brought faith and hope to many who have been abl
to read her words of wisdom. Useless indeed!

The self is a darkened shell until it sends forth
glow to light someone else. A good life cannot help bu
be a beacon light to those about it, a guide, a comfort,
port of safety. It must serve its purpose whether the re
sults are known at once or remain hidden.

Today in our idealism our nation is lighting a candl
for the whole world. But that candle burns only a
brightly as the individual lights within these United
States are kept clear and glowing.

We hear so much about "when the lights go on
again," but it is not the street lights, the neon signs,
the automobile headlights that make any essential dif-
ference. The lights can only go on when all men see the
way of life that will illuminate the world again: when
how his brother lives becomes of concern to every man:
when loving service becomes a joy; when tolerance,
sympathy, and understanding become actions rather
than words; when all men acknowledge divine justice
and become the embodiment of it in expression.

Life, individual life, as it plays its part in the plan of
Being is a wonderful thing. Certainly it is not to be
wasted. It is to be molded and shaped and made as per-
fect as possible according to the perfection we have had
expressed to us. Life should be a shining, warming thing,
vital at all times, taking in the best always and sending

orth the best. Life has an important purpose; it is of God.

See that your taper keeps its flame, for someone may ome down the road and meet none save you. Would ou send him forth without sharing with him the glow rom your taper? Who can predict what the final conseuences of your act may be?

Have you ever gone down the street, your mind illed with gray thoughts, and met a small child who rom his unspoiled heart gives you a sincerely affectionte smile? It is like the sun's own ray penetrating the louds, is it not? There is new courage and promise in he child's unaffected greeting; there is pure friendliess, a wholesome reality that is stimulating and inpiring. That smile was the child's small candlelight, nd who can measure or guess the vast influence of its pirelike flame?

Tucked away in the depths of our mind are bits of visdom we have culled here and there that have been ike signposts throughout the years of our life. They are ike guiding flares that light the way, beckon us on, nd promise us safe passage. When influenced by anther person's faith in us, how tall and slender the aper stands, its pointed flame rising to the heavenly kies, a pillar of comfort, a guiding mark to the future, promise of the unfoldment of all the good that is within us!

Every life should send its light heavenward. The ight burns brighter as it serves. This is the time to do, o do all you are capable of doing, and then do twice as much many times again. The moment any man seeks to better himself he becomes filled with vitality and an energy which is overabundant. Man seeking his perfection is seeking God. Every action toward good is super-

charged so that those who come in contact with such an action cannot help but gain from its abundant radiance, its surplus enthusiasm. Man was meant to share, to inspire. All parts of the world plan are interrelated, and every man, so vital and important a part of the plan, is close to his fellow man. His good benefits more than himself. His neighbor's good benefits him. In every form of activity of life we should seek our highest good and the good of the man beside us. Thus only will the world find its way to happiness.

"Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

LENT

Evelyn Gage Browne

I shall keep Lent by fasting from my thinking
Of unforgiving thoughts, from doubt and fear;
I shall think faith and love and thus be linking
My heart to heavenly blessings through the year.

I shall abstain from bitterness and malice
Through all the penitential Lenten days:
My soul uplifted like a golden chalice
For life to fill with gratitude and praise.

Then I will go into my secret garden,
And kneeling down in reverential prayer,
My sins I'll ask my Father-God to pardon
And in sincere repentance leave them there.

Quit Worrying!

MARY ELIZABETH TURNER

Keep thy heart with all diligence;
for out of it are the issues of life.

THIS IS NOT only a profound truth but likewise a timely warning. It is the heart, representative of the emotional side of the nature, that should be controlled and directed, for the emotions have the power to make life a heaven or a hell. Psychology says that man's mentality is far more adult than his feeling nature. Most of us are reasonable human beings on the mental side but emotionally there is little rhyme or reason to us. Yet it is the feeling nature that furnishes the driving force: "out of it are the issues of life." The best and the most despicable acts of men have their foundation in the emotions. It is only when the heart is right with God that we come near His throne of grace. Even the wisdom of a sage will not place us there. Truly we must keep our heart with all diligence, for the issues of life have their roots therein.

Common to all members of the race is a propensity that ever works to its undoing. "Conscience does make cowards of us all," said Shakespeare. We can legitimately substitute "worry" for "conscience," for worry is the little thief that steals our courage and frightens us out of our wits. Worry is the child of fear and distrust, and if it has any redeeming feature it is of a negative sort. Intense worry may drive a man to his knees in prayer and in that sense one might say it has a good side, but it generally brings almost complete devastation before a person reaches the point of prayer.

Nobody has a good word for worry. Everyone admits it is quite useless and utterly futile—and almost everyone indulges in it. Women are commonly supposed to be the greatest addicts to worry, but men are not far behind. Poor or rich, sick or well, little or big, we all have seances with this evil spirit, and never a word of encouragement does he offer.

Worry has perhaps more of an opportunity to assert itself today than ever before. The outer is filled with things apt to vex us, whether it is the small matter of using a coupon to buy a pair of shoes we do not need or the very momentous matter of winning the war and preserving the peace. Recognizing the uselessness of fretting over anything, we advise the other fellow to quit worrying though we rarely apply this advice to ourselves. The secret of the whole thing is that no one can quit worrying just because he thinks it is a good thing to do. Will power has little effect against this tool of Satan. A person may refuse to give voice to his fears, but if he continues to entertain them, he merely shoves them into the region of the subconscious, and there they do an enormous amount of danger.

What then can be done with these worries that keep us awake at night, give us wrinkles, and bow our shoulders? Surely there is a solution for this problem as there is to every other. Worry is first and last a state of thought and feeling. We think we worry because of some specific condition, but this is entirely erroneous, as is proved by the fact that what causes one person to worry has no effect upon another. Things in and of themselves do not breed worry. It has its rise and derives its nourishment from the feeling nature of the individual.

Worry, being a state of consciousness, has to be

handled by the laws governing consciousness. The consciousness of man is made up of his mind and his emotions. The function of the mind is to think; of the heart or emotional self to feel. Thus in consciousness we have an admixture of thoughts and feelings active at all times. If the consciousness is deprived of one type of ideas or emotions, another type must be given it. "Nature abhors a vacuum" and so does consciousness. Jesus brought out this truth by saying:

"The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then he goeth, and taketh with himself seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first."

Jesus was a master psychologist. He understood that if the mind consciousness is deprived of its accustomed thoughts and feelings and is not given something else upon which to feed, it becomes a magnet that attracts every sort of degenerate ideas in the race mind. When Jesus said, "Get thee behind me, Satan," He immediately filled the gap left by the destructive thought with a constructive one. It is quite necessary to understand this dealing with any destructive emotion. Suppose we did have sufficient will power to free ourselves of worry. The house would be "swept, and garnished" all right, but the wicked spirit, worry, would gather to himself seven other spirits and return. Surely these would overpower us.

There is a right way to rid the consciousness of worry and that is to put something of a different or

opposite nature in its place, to substitute a higher plane of thinking for a lower. When we realize that we have permitted ourselves to become the victim of anxiety, we should seek quickly its opposite. Is not peace of mind the very antithesis of worry? It is peace of mind then that we desire, and it can be substituted for any anxiety that grips our heart.

In his letter to the Philippians Paul wrote: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Here is our antidote for worry. "In nothing be anxious," that is, do not let anything weigh you down with care. How can you help it? Do something right away: "in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Trying conditions do present themselves, there isn't the slightest doubt about that; and we shall be anxious regarding them unless we resort to prayer. Prayer is the proper substitute for the mortal emotion of anxiety. Through prayer a spiritual power is injected into the situation and corrects it. If our house is dirty nothing will remedy that condition except a thorough cleaning. If our affairs are in disorder, nothing but order will rectify them, and we surely cannot do anything about these troublesome outer conditions unless we permit the peace of the Holy Spirit to move in them. We may patch them up temporarily and congratulate ourselves that our trials are over, but we shall find the same old things breaking out all over again, unless we turn to God, the one healing presence that we touch through prayer.

Paul is saying in effect, "Don't worry about anything: pray about it." The mind is not so constituted that it can entertain worrying and praying thoughts at the same time. Of course we mumble a prayer and still worry, but true prayer means giving the mind to God, and when we do that we have nothing with which to worry. If we decide we do not care to worry about a situation, we shall have to pray; and conversely if we refuse to pray, we shall have to worry. Something has to be done when we come up against the so-called trials of life, and ours is the choice of what to do. We can worry through or pray through. The aftermath of worry is mental and physical depletion; the aftermath of prayer is inspiration and strength. It is easy to see why this is so. In worry we are separated from any particle of good. Anxiety has no recourse to a power that is beneficial. Moreover it attunes us to all the worry-sentiments of the race consciousness. Start worrying and you will have not only your own troubles to deal with but those of everybody else. Worry opens the door to the sordidness, the bleakness, the confusion of the sense plane. In prayer we are in communion with the highest and greatest of all forces. Prayer opens the door to the kingdom of heaven, and from it we can take whatever good we need.

"With thanksgiving let your requests be made known unto God." Thanking the Father for an answer to prayer before we see that answer in manifestation is the surest proof of faith. We understand that what we seek already is. Scripture affirms this. Man is God's final creation, the expulsion from Divine Mind of the full and complete good, of which love and health and substance and joy are but component parts. How can we wonder whether they are for us when they are im-

bedded in our very Christ nature? When we are told to thank the Father before we receive His gifts in manifest form, it seems strange to us; yet we frequently do this in our human relationships. If you asked a friend to do you a favor and he promised to do it, you would thank him then and there, for you would believe that he intended to keep his promise, and as far as you were concerned the thing was already done. Paul is only suggesting that we have as much faith in our heavenly Father; we ought to believe that His promise of aid is bonafide and have the graciousness to thank Him.

The result of praying instead of worrying is peace. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts." That is exactly what we wish. It is not enough to say to ourselves or to others, "Quit worrying." We should add: "Believe in God and trust Him." In a recent issue of the Reader's Digest there is a very wonderful and powerful prayer ascribed to an old-time Negro: "O Lord, help me to understand that you ain't gwine to let nuthin' come my way that you and me together can't handle." No situation that can possibly arise will overcome us if we will put our hand in His and keep it there.

When you send a Unity gift subscription to a friend or loved one, won't you go a step further and pray daily that it may bless him and point his way to a new and joyous way of life?

Pray Believing

BLANCHE TROMBLÉ EVANS

WE ARE RATED in prayer according to our faith, our spirituality, our consciousness of oneness with God. Now don't misunderstand my meaning. God does not give us this rating. We rate ourselves by our belief. To strengthen our faith; to quicken our belief, is our essential work.

How do we do this work? We are told in the Bible to "find" and "know" the indwelling presence. "Acquaint now thyself with him, and be at peace." "Ye shall seek me, and find me, when ye shall search for me with all your heart." "Lo, I am with you always." This then is your task: to find and consciously know your indwelling Lord. It is your privilege, and it will become a very great pleasure, to seek and find the light within yourself and to follow that light. A minister or teacher may point you to your inner light, your indwelling Lord, the Christ within you; he may awaken in you the desire to know God, but in the last analysis it is your work to discover the light. "The light shineth in the darkness; and the darkness apprehended it not." Why? Because men do not sincerely seek to know the ever-present, all-knowing One.

Put yourself in conscious unity with the One through faith and the power of your thought and word, and you will gradually become mentally alert to a world of causes of which you never dreamed. You cannot think about and talk of poverty, debt, and hardship, and worry about meeting your obligations, and then expect your prayer magically to dissipate all of them and put

riches at your disposal. You cannot think about being tired and worn out and talk about weakness and sickness, and then expect to be vivacious, enthusiastic, full of life and vitality. What you fill your mind with and give your attention to you invariably manifest.

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" is the Master's promise. To this He added, "Herein is my Father glorified, that ye bear much fruit." "Much fruit" means all those things which are needed to make your life happy and beautiful and useful without hard labor, anxious care, or scrimping; in other words, your prayers answered. Remember when you pray that the will of God is always "good measure, pressed down, shaken together, running over."

"If ye abide in me, and my words abide in you." Abiding in Him is knowing the presence of God, listening to His guidance, and doing His work. A disciple follows in the Christ way. In the days when Jesus was on earth He called some away from their fish nets and others from the various pursuits in which they made their living in order to do teaching, preaching, and healing work. There were others of His followers who of course continued as fishermen, farmers, or keepers of vineyards, but who observed His teachings in their dealings with other men, practiced loving their neighbors as themselves, and in all their actions proved that their philosophy was not merely to impress others but to practice righteousness.

We do not need to worry about saving other people. When we seek the presence of God within ourselves and live by His guidance, we are a light to everyone whom we contact. When we walk and talk with Jesus Christ as the men of Judea did, when we listen to Him

and know His mind, we become one with His mind and eventually we have the same mind in us that was in Him. In all prayer we seek to change our mind, our thoughts, words, attitudes, and actions. God does not change His mind, which is already good. He does not have to be begged or placated either. We need to "be still, and know" that He is God, not afar off but very close, and very precious, ready to answer the sincere desires of our heart.

We fill up our mind with thoughts of trouble and disease so that we cannot hear the "still small voice." We should forget them while we pray and put them out as often as we can so that we may acquaint ourselves with His presence. There is a story of a woman who waited so long in the doctor's office that by the time he got round to her she had forgotten what was wrong with her! We need to wait upon the Great Physician and forget what is wrong; then our prayers can get through to God and be answered. We need to forget every negative thing in His healing, blessed presence; then confusion will become order, we shall feel a change toward strength, we shall experience peace and know joy. His presence is mighty to uphold, comfort, defend, and deliver us.

Each man finds God in his own way. Such things as temperament, education, family, friends, and the like all enter in. Some come up the hard way and find God in spite of a weak body and lack of opportunities for education and worship in childhood. Don't fight against your circumstances. Don't rebel at your sorrow or your disease, but let it be a steppingstone on your path to God.

A Truth teacher related an experience to me. She stood before a class holding forth on the subject of

"beholding the Christ in all people and things." She said, "Each of you as you look at me sees something different." One of the women raised her hand and said, "Perhaps we do not see *you* at all!" For a moment the teacher was nonplused. But to me that is one of the greatest compliments that could be paid a teacher or preacher! When a person is so completely one with the great presence that others behold only the great presence, he has attained mastership. Another way to look at it is: The student who saw only the divinity of the teacher was beholding the divine presence as she was being taught, and her eyes were too pure to behold anything but good. It is this purity of mind which makes one a true disciple.

The one who earnestly, confidently, and expectantly seeks to become righteous in all his dealings develops soul qualities such as fearlessness, patience, compassion, self-control, discrimination, forgiveness, tolerance, and understanding. As you become one with the Presence, you abide in the secret place of the Most High, wherein Isaiah's prophecy is fulfilled in you. "Then shall thy light break forth as the morning, and thy healing spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward."

All men travel the path from self to God. Little by little each one learns to relax the physical so that God can enter, to let go of the mental so that God can take charge, to shut out emotion and worldly desire and be still before God. No one can take these steps for another. We may have to have many experiences in order to learn the way.

It is not God's will however that we should experience sin, sickness, or death. His way is easy and His burden is light, but most of us choose to carry heavy

burdens and we stumble often and fall. Somewhere on the way we learn to lay aside self-sufficiency and selfishness, and then we begin to get into an essential work for God, that of giving kind thoughts, speaking encouraging words, and doing friendly acts. We learn that all men in the world are our brothers and that they all need the good products of love and fellowship that we are able and can equip ourselves to turn out and that we should be supplying to a misguided, starving world.

The Scripture says, "Ye ask, and receive not, because ye ask amiss." This passage is illuminating because it clearly indicates that some prayers are answered and some are not. When we acquaint ourselves with Him, He teaches us the way to pray so that our prayers are answered. When five thousand people followed Jesus out into the desert, and when all the food in sight was sufficient to feed only a dozen or more people, did Jesus entreat the Giver of all good to have pity on the poor, dusty, sick people who had followed Him? Did He implore or try to work on God's sympathy for their sufferings? No, He did none of these things. He simply raised His eyes with confidence and thanked God for the supply that was needed. Through this recognition of the omnipresent abundance of God and His nearness to God's presence, bread unfolded mysteriously from the ethers. He prayed with power.

When you have faith in the presence of God and live near to the divine presence, you too will pray with power. The love with which Jesus looked upon the dusty, clamoring multitude was itself a prayer. It was like that of the student who said to the Truth teacher, "Perhaps we do not see *you* at all." Perhaps He saw only the hunger in their souls for the good and the true and overlooked the sweat, the dust, and the coarse rai-

ment. Jesus was not influenced by the little food or by the great demand of the multitude. He did not doubt. He looked to the divine presence and knew as He blessed and gave the food to the disciples for distribution that there would be plenty. He had faith in God!

The only way we can know God is by faith. That is the way Jesus knew Him, and God's power is expressed through us according to the measure of our faith in Him. If our faith is great, we measure up to every demand upon us, because He gives us the wisdom, ability, strength, and courage that we need. A country preacher once defined faith thus: "You can't hear it, see it, smell it, taste it, or feel it with your hands; you just got to believe in it." That is the way we practice the presence of God. We just believe in it, and when we believe in it we begin to have evidence of it and our prayers are answered. Let us be strong in the indwelling Lord and in the power of His might. Let us prove our faith by resolutely doing our work in His name, which means in the consciousness that Jesus had. Let us prove our faith in ourselves by meeting our responsibilities calmly. We can do this when we are conscious of our indwelling Lord. Thus there will be joy in our heart and a song on our lips. There is sweetness and assurance in oneness with Him. Through our faith, our purity of mind and heart, our seeking for and beholding the good, we find our prayers answered. We receive that for which we pray because we pray believing.

Men imagine that thought can be kept secret: but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstances.—JAMES ALLEN

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 4, 1945

UNITY SUBJECT—*The Right Attitude of Mind.*

INTERNATIONAL SUBJECT—*Jesus Teaches Forgiveness.* —Matt. 18:21-35.

21. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

25. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*—Matt. 6:14-15.

SILENT PRAYER—*My attitude is that of friendliness toward others, of expecting no evil but of looking for the good only and acknowledging it when it comes.*

Unlimited forgiveness presupposes not an attitude of mind that is centered in personality, but a mental outlook in which love is the dominant factor. The character that has love as its keynote is the strong, self-effacing character. The self-effacing can express the divine will perfectly, as impartially as sun and rain, those universal blessings which fall on all alike. The divine will is perfect in impartiality, and we are to be perfect in this respect also.

To be utterly impartial is a high requirement, but we can meet it if we will follow the instructions given in the text. These are in the form of contrasted conditions. The first step toward unlimited forgiveness is humility. Instead of holding over another the thought

of his debt to us we are to think how great a debt has been forgiven us. Strict justice puts us all on the same footing. If we were compelled to render a strict accounting we should all be sold for debt.

The kingdom of heaven or realm of Divine Mind is like a certain king. It is the realm in which will is operative. A king represents the will, and this heavenly king is good will. As we open our mind to the inflow and outflow of good will and universal love we find ourselves freed from the hampering strictures of littleness and pettiness. Faultfinding and adverse criticisms fall away from us as something foreign to our nature. In the presence of exalted natures we instinctively put our best foot forward. We cannot be less than exalted ourselves under such influences.

A writer has said that "the whole human family is bathed with an element of love like a fine ether." To "be in our element" in this ethereal state we have but to become conscious of it and know that it is our true dwelling place. The Psalmist probably had this truth in mind when he wrote:

"Lord, thou hast been our dwelling-place
In all generations."

We dwell in God in our mind or heart, and God dwells in us in turn in the same manner.

As no one on short notice can cast off altogether the marks of his early surroundings and home influences, so no one with a mean, petty outlook can burgeon out into sudden generosity and whole-souled understanding. The kingdom is not meanness or the holding of grudges. It is the forgiving attitude of taking a fresh start every morning and of not letting the sun go down on our wrath.

Forgiveness is a real factor in solving the problems

of life. Our relations with others present to us our main problems; our relations with God and with the world in which we live present still others. Unless we are conscious of the inner harmony of Being and thus of the approval of the Father, our life cannot be as full and satisfying as it would be otherwise. In fulfilling our obligations to others a large tolerance, deep understanding, and true sympathy all have their place. A petty, unforgiving spirit is as much out of place in the community life as in the individual life.

Universal brotherhood is also involved in forgiveness. Peace on earth, the promise and message of the Christ Spirit, can subsist only among men of good will. It cannot be brought about by legislation, conferences, or military victories. These bring a cessation of active hostilities, but can never create the active good will that leads men to live peaceably with one another.

War does not right a nation's wrongs. If it did righteousness and peace would kiss each other more often than they have done hitherto in the world's history. Only as Truth springs "out of the earth" (as we learn to seek and hold it fast above all things) will righteousness look "down from heaven." We cannot be sure of being right until we become "good men and true" in the inner sense of these words; that is, in our mind and heart.

The fact that one war leads to another proves that men must fulfill the divine requirement to work out their problems through mind power rather than through brute force. The kingdom of heaven is not divided into separate states each jealously defending its sovereignty and distrusting the motives or intentions of all the others. It is the one and indivisible kingdom in which faith works through love and love makes wisdom

effectual; where will is imbued with understanding and strength is tempered with imagination. In the well-ordered mind all the faculties dovetail. Nothing is disjointed or under "sanctions."

Forgiveness is something more than surrendering resentment against another for injuries done by him. It is the active giving of good thought for evil thought, of good treatment for ill treatment, of the best for the worst. When such an attitude becomes universal men will vie with one another in being just, reasonable, and clear-sighted. They will be willing, if it seems best, to lay aside boundary lines fixed by conquest and to set up new ones to bear witness to mutual understanding and reciprocal trust. In this program forgiveness will have a part, for forgiveness is part of the law of life.

QUESTIONS

1. What faculty is involved in unlimited forgiveness?
2. In what respect are we commanded to be perfect?
3. What is the first step toward unlimited forgiveness?
4. How is good will represented in the text of this lesson?
5. Under what influence do our feelings and actions become exalted?
6. In fulfilling our obligations to others what is needed?
7. What is the constructive attitude of forgiveness?

Lesson 10, March 11, 1945

UNITY SUBJECT—*The Universal Good.*

INTERNATIONAL SUBJECT—*The Cost of Discipleship.*
—Matt. 19:16-26, 29.

16. And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou

wouldest enter into life, keep the commandments.

18. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I observed: what lack I yet?

21. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?

26. And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

29. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross, and follow me.*—Matt. 16:24.

SILENT PRAYER—*I am one with all good, and I find my good in the good of all.*

The "young man" in the lesson who came to Jesus seeking to find eternal life for himself represents personality. Personality causes a man to think only of himself, to seek only his own good, to desire to keep what he has and to add more. The Buddhist priest spinning

his prayer wheel is seeking to lay up merit for himself in another incarnation, but personality underlies his pious quest: Personality is subtle and assumes many disguises.

Good is a universal heritage. It cannot be appropriated selfishly without reacting upon the appropriator in a way unacceptable to him. The rich young man was satisfied with his accumulation of "great possessions" and looked forward to other worlds to conquer—all for himself. He asked, not what he might do to enter into the life of all and know the oneness of life but what good he should do that he might have eternal life. In this he was thinking only of his own future. He did not know that eternal life is as much a present reality as it is a future prospect.

The Christ principle is the universal Spirit of love constantly active in life. It has nothing in common with the selfishness of personality. Jesus reminded the young man that good is omnipresent—"one there is who is good"—and that he need not seek it in any particular channel. As for eternal life, it may be entered into at any time by the keeping of the commandments.

Asked to name the commandments whose keeping enable one to enter into life, Jesus did not begin with "the great and first commandment" that He had recited on another occasion to the Pharisees, nor yet with the second, nor the third. Instead He recited the six commandments that outline our duty to our fellows: "Thou shalt not kill"—another. "Thou shalt not commit adultery" with another. "Thou shalt not steal" from another. "Thou shalt not bear false witness" against another. "Honor thy father and thy mother." "Thou shalt love thy neighbor as thyself." These all apply to the individual as a member of society.

There is no private road to life for the man o wealth. His riches are a responsibility to society tha he must discharge. He can enter into life here and nov by entering into the life of those about him. To enlarg the bounds of his consciousness he must discern wha his brother is thinking and feeling, what his neighbor' problems are, and then help to solve those problems.

To enter into life, the common heritage of the race we must divide our attention at least share and shar alike between ourselves and our fellows. Whether w realize it or not, the life of all is the life that we ar seeking.

The self-centered young man thought he had fulfilled his whole duty to his fellows, and perhaps he had according to the letter. But mere abstaining from murder, adultery, stealing, falsehood, dishonoring one's parents, and hatred of one's neighbor is a negative test, and the young man sensed that he needed something more than this.

Jesus pointed out his lack. He was to give away what he had to the poor and become a disciple of Jesus. This meant that he would follow his Master from place to place on foot, depending for his livelihood on the donations of those who heard the Master's message, accepted it, and contributed to the fun in the bag that Judas carried. The thought of giving up his financial independence and becoming dependent entirely on God had doubtless never occurred to the rich man, and he was unable to meet such a hard condition.

Everyone today, rich or poor, desires financial security as a condition precedent to freedom of action. Once it is assured, after years of work to gain it, he plans to begin to do good and really to live. But the Christ life is not based upon a financial foundation.

It rests first upon social interdependence and in the final analysis upon the spiritual content of life. The one whose chief possession is money or property may well turn away sorrowfully, for he is not ready to accept the teaching of omnipresence: the common good and the common right of all to the abundant life.

The rich man's difficulty was in his preoccupation with material things. To make room for something better he had first to empty himself of the sense of possessions. We also, if we make our life simpler by dropping our selfish desires and ambitions, are able to keep better the social side of the divine law. This part of the law includes consideration of others and a love that embraces them equally with ourselves.

Those who give up materialism and personal aims for the sake of gaining the Christ consciousness find that in giving up the sense of mine and thine they gain the universal sense of the all and enter into the common life, which is eternal because it is omnipresent.

QUESTIONS

1. How is personality represented in this lesson?
2. How may eternal life be entered into here and now?
3. What commandments, when kept, aid us in gaining consciousness of life as omnipresent?
4. In seeking eternal life what life are we really trying to enter upon?
5. Is the thought of financial independence a deterrent to consciousness of eternal life or a help?
6. How can we more easily keep the social side of the divine law?

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Lesson 11, March 18, 1945

UNITY SUBJECT—*The Dividing Line.*

INTERNATIONAL SUBJECT—*Jesus' Teaching about Judgment.*—MATT. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like* unto it *is this, Thou shalt love thy neighbor as thyself.*—Matt. 22:37-39.

SILENT PRAYER—*The working out of the chief purpose in life is the decisive factor in my character.*

The Son of God is Christ, the divine-idea man. The Son of man is Adam, the expression of the Lord God. This expression is to be perfected by constant practice in right thought, feeling, and conduct. Perfection is attained when the Son of man sits "on the throne of his glory." He then rules as a king instead of being ruled by his own subconsciousness.

There is an innate goodness that is an almost unconscious possession of him who displays it. This goodness is the direct opposite of conscious self-justification. By goodness is here meant taking thought first for others and only in the second place for ourselves. Where this divine order is not inborn it can be established in the character by consciously and habitually recognizing the whole (the entire body of society) rather than the part (the personal self) as having chief claim to our thought. The one who on every occasion thinks first of himself, who feels interested only in what affects his own well-being, and who does only the things that add to his own pleasure or that profit him, is using poor judgment; for he is creating a condition that he will sometime be called upon to justify, and self-justification is at best an excuse for failure to measure up to an ideal. "Justice is a reciprocal proportion," according to the Pythagorean philosophy.

When the light of divine understanding shines in

consciousness, its glory quickens the discriminatin faculty. Absolute truth is the standard by which th one so quickened lives, and all motives, thoughts, an acts that do not accord with it are denied, while thos which are in harmony with it are affirmed. Thus th sheep are separated from the goats.

As the most harmless and innocent of all animal sheep are typical of the natural life that flows int our consciousness from Spirit. This life is pure, inno cent, and guileless; while the goat symbolizes resistanc and opposition, or that phase of personality which re sists Spirit on the one hand and one's fellow beings o the other. This resistance is not always sufficiently pro nounced to show in the conscious bearing of the on who harbors it, but it takes effect in his character neve theless as well as in his subconsciousness.

The dividing line between good judgment and ill considered judgment in anyone's mind is seldom in plain view to him. Often it is buried deep below th surface of his consciousness, and he must search for i in order to make right decisions. The question wher duty lies, what is the right course to follow, and wher the line falls, each one must ask himself, until hi thought becomes so impregnated with the light of spiritual wisdom that he is able to choose the righ course unerringly, almost without conscious effort "Lord, when saw we thee hungry, and fed thee?'

A reputable Bible commentator says:

"That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact na ture or time of the coming of the Lord of judgment.' The prophecy "This generation shall not pass away till all these things be accomplished" appears in all three of the Synoptic Gospels. In the 16th chapter of

Matthew we read, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom" and "The Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

To the metaphysician this is a pointing out of the necessity of a separation between the good and the evil in consciousness. The kingdom inherited from the foundation of the world is the kingdom within us to which Jesus referred when He said, "The kingdom of God is within you." It is a kingdom that can be seen only in the life and character of the one who has found and entered into the Christ consciousness.

Service is the test of value. In this lesson it is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual fields. We should make service the standard in deciding what emotions and thoughts shall enter our consciousness and issue in life. Emotion, thought, appetite should all serve us and do our will. The serving forces of nature build and sustain the body. When the king or the higher self takes dominion and recognizes the services of these silent workers, they are given their rightful place at the right hand as serving the Christ even in matters of physical well-being.

QUESTIONS

1. How can we perfect our expression of the Lord God or be the "Son of man" in the sense that Jesus was?
2. How do we learn to take thought for others before ourselves?
3. What is indicated by the separating of the sheep from the goats?
4. How do we recognize the dividing line between good

of the world"?

6. What is the test of value, as shown in this lesson?

Lesson 12, March 25, 1945

UNITY SUBJECT—*Power and Dominion Realized.*

INTERNATIONAL SUBJECT—*The Triumphal Entr*
—Matt. 21:6-16.

6. And the disciples went, and did even as Jesus appoint
them,

7. And brought the ass, and the colt, and put on the
their garments; and he sat thereon.

8. And the most part of the multitude spread the
garments in the way; and others cut branches from the tree
and spread them in the way.

9. And the multitudes that went before him, and th
followed, cried, saying, Hosanna to the son of David: Blesse
is he that cometh in the name of the Lord; Hosanna in th
highest.

10. And when he was come into Jerusalem, all the ci
was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesu
from Nazareth of Galilee.

12. And Jesus entered into the temple of God, an
cast out all them that sold and bought in the temple, an
overthrew the tables of the money-changers, and the seats o
them that sold the doves;

13. And he saith unto them, It is written, My house sha
be called a house of prayer: but ye make it a den of robber

14. And the blind and the lame came to him in th
temple; and he healed them.

15. But when the chief priests and the scribes saw th
wonderful things that he did, and the children that wer
crying in the temple and saying, Hosanna to the son of David
they were moved with indignation,

16. And said unto him, Hearest thou what these are say

g? And Jesus saith unto them, Yea: did ye never read, Out the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Blessed* is *he that cometh in the me of the Lord; Hosanna in the highest.*—Matt. 21:9.

SILENT PRAYER—*As I gain ascendancy over the wer nature I enter into the service of the higher and the works of God.*

When our faculties obediently do the work and ey the directions of the I AM or directive power of e mind, we are in the way of realizing dominion er our lower nature. "The disciples went, and did en as Jesus appointed them." As we put our faith, ve, wisdom, strength, will, understanding, and imagi-ation to work in constructive channels we are able bring into expression the dominion that was ours om the beginning but that we have before been unable exercise because of the scattering of our forces. Only hen we have the full backing of our powers are we stified in riding the ass and the colt into Jerusalem or ntering into peace by mastering the animal nature nd causing it to do our bidding.

That Jesus sent for the ass and the colt is significant. s a beast of burden the ass was patient, slow, sure-ooted, stupid, and obstinate.

Obstinacy is a good thing in the sense that it denotes m adherence to a purpose, usually in the face of op-osition. The king comes to the daughter of Zion "rid-g upon an ass, and upon a colt." The will (repre-nted by the king) comes into love's abode in the ase of the subjective consciousness where high, holy oughts and ideals abide. Patiently, slowly, surely we rogress in our mastering of the animal nature with its ntried forces (the ass and the colt). We should

we learn to rule our own spirit as well as control a
direct our body we cannot save the world. The me
ness of the Christ Spirit is transmitted to the bo
which is thoroughly cleared of the forces that ha
misused it hitherto.

In the central stronghold of peace in our own he
(the Temple in Jerusalem) we find ourselves able
cast out fear, worry, unworthy ambition, greed, a
all the other negative usurpations of power that ha
robbed us of our heritage of spiritual strength. In
consciousness of identity with the Christ the "I" ri
the body temple of all these unworthinesses, restori
it to its original function of expressing the divine.

A house of prayer is a structure designed to bri
us into an environment where we become aware
God and are inspired and elevated to a capacity f
service that we could not otherwise attain. The wor
of God cannot be conceived of or done in a hou
that is given over to selfish, materialistic practices. Th
body cannot show forth the strength, freedom, healt
or vitality of which it is capable so long as it is dom
nated by narrow personal views or ambitions.

When unfavorable conditions are cast out th
work of the Christ may be begun. Amid the hosanna
of the multitude and the children Jesus healed th
blind and the lame who came to Him in the Temple. W
may call selfishness and greed spiritual and menta
blindness. Fear, when entertained, blinds us to th
power of faith, for fear is faith in evil. Personal am
bition lames a person for the larger use of his power

The religious thoughts and convictions (chief priest
and scribes), if of the orthodox type, may lead a per
son to reject the thought of healing the lame an

storing sight to the blind by spiritual means. The
jection may be raised that religion is for the edifica-
on of the soul, not for the healing of the body. The
ief priests and scribes objected to the praises of the
ildren as unseemly, since they could not gainsay the
alings that were apparent to all.

Jesus justified the hosannas of the children by quot-
g Scripture to the Scripture-bound priests and scribes.
o love the beauty of favorite chapters or passages of
ripture is not enough. We are under obligation to
e the truths of the Bible as they were intended to be
ed. We find healings there, and examples of faith
ine as beacons. By studying these examples we in-
ease our faith and become able to undertake further
alings, solve other problems. Faith is for everyday
actical use, not for Sabbath observance only. If we
lieve in commanding the Christ power and practice
ntil we learn, as we learn to do other things, we can
o all things through the Christ.

QUESTIONS

1. When do we begin to realize dominion over the lower nature?
2. In what respect is obstinacy of will a good thing?
3. What inner work is necessary before we can hope to help others?
4. How are fear, worry, unworthy ambition, and greed cast out of consciousness?
5. What is a house of prayer, and how can this expression be applied to the body?
6. How do we learn to do all things through Christ?

Of a truth, men are mystically united: a mystic bond of brotherhood makes all men one.—CARLYLE

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM A WAVE stationed at Norfolk, and much to my surprise, when I first came to this station I found two other girls who received Unity literature. To say we are helped by it is putting it mildly.

Here at our station there are thirty-four WAVES in all, and we are very fortunate, as we have about the nicest station here. We all say we are in a world by ourselves because we get along so well, and all the men we come in contact with are so grand to us. Men from the Atlantic Fleet come to this station for additional training and are sent out with higher ratings.

About three weeks ago I had a bad accident and broke my nose. Everyone thought at the time I would have a scar or that my nose would be not the same. That night I used Unity. I asked one of the other WAVES who are Unity believers to ask the group to say The Prayer of Faith. This they all did, and while getting well I continually thanked God for my perfect face and health. My face healed so quickly that it amazed the doctor on our station here; also the entire station hasn't been able to get over the fact that my face is so wonderful. Many have told me that I look better now than I

did before my accident. I thank God for this and know that it is due to Him.

We three WAVES have lived and learned more about Unity by being in the navy than we did in civilian life. It has seen us all through pretty tough places, and now we are all convinced that we owe Unity a great deal by bringing this wonderful Truth to us.

We pass on our Unity literature to the boys, and so many of them are more than interested. It might interest you to know that many of them have told us that they had ideas along the same line but never knew there existed anything like Unity.

Again I want to thank you all for your wonderful work, and thanks so much for making my life so much more enriched in everything worth living for.—*B. M. I., Virginia.*

Filled with Plenty

I WROTE YOU a few weeks ago asking you to pray for us. We were trying to buy a home and needed money to finish the payment. I sent you a letter about ten o'clock in the morning. About five o'clock that evening a perfect stranger came to my husband and offered him the money at a less rate of interest, and we can make our payments monthly. I told you I had asked God to be my counselor and lawyer, and He certainly planned things better than I ever could have done.—*Mrs. Q. A., Michigan.*

He Shall Have Abundance

I AM INCLOSING money order for three dollars saved in my prosperity bank. Thank you for your prayers during

this time. My family and I have received countle blessings, and we are grateful for your help. I am as ing for another bank, because while I am using the ba drill I always have a feeling of harmony and succe —*Mrs. J. N., Jr., Pennsylvania.*

THE PROSPERITY BANK is well named. Since using t bank things are changing in our home. My husba received an increase in salary. While only small, it w appreciated because he didn't ask for it, as he thoug it was just about useless to ask for one at this tim —*Mrs. H. J., Michigan.*

My Help Cometh from Jehovah

A FEW YEARS ago a friend introduced me to Unity lit ature; I was sick much of the time, and we were ve poor.

But now I am seldom sick, and I seem to mana two jobs all right, and of course our finances are bett too. Thanks to Unity and to God, who gives us t strength to carry on in these times.—*Mrs. G. T. D Pennsylvania.*

Love One Another

TWO MONTHS ago I wrote to you asking that you pra with me that my husband and I might find happine together again. Our prayers have been answered. Toda my husband and I have a better understanding and a closer together than we have ever been.

In September I wrote you again, asking that yo pray with us for an apartment. This prayer has bee granted and we have a lovely new four-room apartmen

Knowing how hard it is in these times to get a place. feel that it is a miracle.

I know that God is the only power in our lives and hat His will for us is perfect health and happiness and long life together.—*Mrs. C. H. M., New York.*

He Is My Refuge

VERY OFTEN my heart overflows with gratefulness because of some blessing received on account of Unity. ome months ago I asked your prayers because I had een robbed, and about six weeks ago thirty dollars ame back. This afternoon a man walked in who had een away two years and a half and returned twenty ollars that he had borrowed. I have used the prayer ou sent me every day since I received it. These are ttle instances that show the worth of Unity and the ork you are doing; and you know my heart is grateful. —*C. F. S., North Carolina.*

His Truth Is a Shield

WANT to thank you for what you have done for me nd what you have made me see. Recently I was obliged o take a business trip to the Middle West and to bring ack a relative to California to make her home with ie. To make a long story short, our berth reservation ad been resold at Kansas City, and I was told that I ould not even get on the train. If I had not had the elp of your teachings I would not have been able to sit uietly in the Union Station and realize that "God is ur help in every need." When the train came in we ere given a berth on the train, the very one that had een reserved for us in the first place.—*M. B., California.*

Silent UNITY

I trust the mind of Spirit and have co
fidence in the guidance of its inner lig

The Society of Silent Unity, founded more than fifty ye ago, is the healing department of Unity School, minister without seeing them, to those who need help.

Our purpose is to aid through prayer all persons w having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings those to whom we minister. "Give, and it shall be given u you; good measure, pressed down, shaken together, runn over."

Our Silent Unity group numbers some hundred consecra workers who are devoting their lives to God's work for h manity. They are proving daily that physical, financial, men and spiritual difficulties can be overcome by righteous pray Even though everything else may have failed, we shall p *with* you, for we have faith that "with God all things possible."

We pray *with* you and also instruct you how to pray to t Father in secret in order that you may help yourself. Sil Unity is praying always, and your co-operation in prayer is mutual benefit. Do not hesitate to write to us for help beca your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tra Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

e following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ningham—Harriet Price, 406 N 22

ARKANSAS

le Rock—Mary Wayman, 117 E 15

ARIZONA

be—Sarah Lightle, 117 E Oak

CALIFORNIA

ambra—Gertrude Hall, 100 N Garfield
ersfield—Della Shutts, 320 Bramer
dg
keley—Susanna Scott, 2401 Dwight
erly Hills—Ruth Rae, 242½ S Beverly
oga Park—Nannie Highnote, 20126
rathern
pton—May Butterworth, 115 N
hester
ino—Alice Stokes, 171 Blackstone
adale—Geraldine Johnson, 119 S
enwood, Mary Adams, 724 South
lywood—Rose Schneider, 1162 N St
ndrews
ewood—Maude Galpin, 226 E Spruce
g Beach—Louise Newman, 935 E
roadway
Angeles—Ernest C. Wilson, Norma
night Jones, 635 S Manhattan Pl;
ina Fisher, 3010 Palm Grove; Emma
ike, 2120 S Union; Alfred Williams,
5 S Hill
rovia—Unity, Monrovia Woman's club
Long Beach—May Butterworth, 5460
ne
land—Rose Emery, Ebell club; Alma
orse, 1433 Madison
adena—William Stack, 60 N Mich
erside—Katherine Sweaney, 3614 Ninth
amento—Naomi Anderson, IOOF hall
Bernardino—Dr & Mrs H P Nicholls,
3 D St
Diego—Marie Fleming, 1944 30th
Francisco—Robert Hulbert, 126 Post
ta Cruz—Alice Hopkins, 151 Garfield
ta Monica—Mr & Mrs L L Hill, 528
rizona
—Della Shutts, Savoy hotel
Nuys—Mary Hider, 14416 Victory
ttier—Louise Newman, 410 S Green-
af

COLORADO

ver—Ethel Burkle, Mabel Beech,
55 Race

CONNECTICUT

geport—Helene Kersten, 610 Fairfield
tford—Harriet Gilbert, Brown Thomas
dg
Haven—Bonnie Adams, Hotel Duncan

.. DISTRICT OF COLUMBIA

hington—Margaret & E Roy Feldt,
ew Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City library
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gordon (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, 1514 Park; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 506 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Birmingham—Virginia Shipley, Community house
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Grand Rapids—Ida Bailey, 63 Jefferson
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Lu Dora Be Vier, 72½ N Saginaw
Redford—Lu Dora Be Vier, 17311 Westbrook
Royal Oak—Maud McCulloch, 101 S Troy
Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
Lee's Summit—Nettie Wyatt, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Fannie Baldwin, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, Baxter hotel
Butte—Mary Wessel, YMCA
Great Falls—Estelle & Myron Key, Dunn bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg
Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagar, Babcock b

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N

NEW YORK

Albany—Marion Hoagland, YWCA
Binghamton—Carol Gillespie, Arling hotel
Brooklyn—Ella Pomeroy, 3 Albee
Buffalo—Lillian Matthews, 271 Delaw
Elmira—Unity, 312 Lake
Flushing—Adele Woodruff, 135-42 40
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New York—Georgiana West, 1 W Crichton Boatwright, 500 5 ave; Jo phine Seimon, 400 E 59; John Coula 1 E 57: Courtenay Johnson (col) 2 7th ave; Nanna Sutton (col) 137 110
Rochester—Elise Rosenburg, 29 Gibbs
Roslyn Heights—Adele Woodruff, Mineola
Syracuse—Mae Lundahl, Onondaga ho
Troy—Marian Hoagland, 27 4th
White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, S High
Alliance—Unity, 242 E Main
Canton—Octavie Martial, 203 6th N
Cincinnati—Margaret Norwood, Masc Temple, 5th and Broadway; E Smith, 3047 Madison
Cleveland—Earl & Martha Anthony, tel Cleveland
Columbus—William Quinn, 50 W
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, Tecumseh bl
Toledo—Unity, Commerce Bank bldg
Warren—Everett St John, 2d Natl Ba bldg
Wellington—Margaret Jones, 419 Courtla
Youngstown—Everett St John, Home & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice Crouley, Midw bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bl
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Be
Philadelphia—Margaret Feldt, St Jam hotel
Pittsburgh—Edward Robinson, 233 Oli

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chi
Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bl
Corpus Christi—Wallace Tooke, Medic Professional Bldg

llas—Ruth Gillespie, 2030 Commerce
Paso—Mabel Peck, 305 E Franklin
rt Worth—Ruth Gillespie, Texas hotel
uston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
Antonio—Mary Myles, Maverick bldg

WASHINGTON

merton—Marian Brown, Civic Recreation bldg
nnewick—Beulah Scott, Masonic temple
ttle—Paul Rigby, Ben Franklin hotel
kima—Beulah Scott, 109 S 4

WEST VIRGINIA

ntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

loit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 206 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

Answering the question "What shall we do to diminish racial prejudice?" is Mr. Clinton E. Bernard's article "The Problem Is Being Solved," in *Good Business*. Mr. Bernard writes that in America there is evolving a national spirit that transcends blood and race.

●

Has the word "readjustment" frightened you? If you have read newspapers and magazines you know there is much discussion of this subject. In *Daily Word* appears an article entitled "God Will Guide," which is practical and clearly written so as to be helpful to persons who want to handle their readjustment to postwar conditions in the Truth way.

●

Progress readers will enjoy the true-experience story "Your Gift Is Good," by Patricia Nelson, who tells how she showed her sister that the way to true happiness is finding a place to use one's God-given talent.

■

"The Shiny Red Shoes" is the title of Ruth E. Anderson's story in *Wee Wisdom*. The little red shoes wanted to make some little girl happy. How they were purchased by the mother of a careless and fretful little girl and later passed on to a child who appreciated them makes a delightful read-aloud story.

●

The March 3 issue of *Weekly Unity* contains an inspiring article by Clara Beranger. It is entitled "Be Untiring, Not Weary" and explains how the mind has power to overcome the feeling of fatigue.

Jesus Christ Heals

By Charles Fillmore

"Instead of a heaven after death the new Christianity teaches a kingdom of the heavens existing now as a righteous state of mind. It teaches that man makes his heaven here and now by the formative power of his thought," writes Charles Fillmore in his book *Jesus Christ Heals.*

Just as clearly as Mr. Fillmore presents the new Christian conception of the term "heaven," he presents and interprets other terms and statements. In the chapter "God Presence," for example, the author explains what is meant by the statements "God is power," "God is wisdom," "God is intelligence," "God is love," and so on. Mr. Fillmore discusses mind as "the common meeting ground of God and man," and ideas as the original and natural agents of communication."

Anyone seeking spiritual healing will find in *Jesus Christ Heals* a thorough explanation of the principles underlying the realization of health through the formative power of one's own thought.

(Bound in green cloth, Jesus Christ Heals *is priced at $1; in the flexible binding, $2.)*

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.10
Breath of Immortality	.10	Prayer of Prayers	.10
Challenge of the Dawn, The	.10	Protecting Presence, The	.10
Daily Resurrections	.10	Recipes for Living	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The *French, English*	.10	Turning Point, The	.10
He Passed This Way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
Joy Cometh	.10	Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS from UNITY

The Easter story selected for Unity *is "Joy Cometh in the Morning," the first installment of which appears in this issue. The author, Florence McElwain, has portrayed the faith of the people of Jesus' time and their wonder at His healing and teaching. When the news of Jesus' crucifixion is brought to Rachel and Benjamin by Josiah, Rachel is stunned and heartbroken, because she had cherished the hope of spiritual healing for her son. The author concludes her story with a vivid description of the journey of these friends to the sepulcher and of Jesus' appearance before them. You will not want to miss the conclusion of this story in the April issue of this magazine.*

Unity Training School Opens April 23

The Unity Training School is scheduled to begin its fifteenth season with the opening of the first 1945 term, April 23. The faculty is made up of teachers who are active and successful in the Unity work either at headquarters or in the field. Students may enroll for credit toward graduation and ordination or for their own spiritual development. The schedule of five terms of four weeks each is as follows:

First term, April 23 to May 18; second term, May 28 to June 22; third term, July 9 to August 3; fourth term, August 13 to September 7; fifth term, September 17 to October 12.

If you are interested in personal spiritual unfoldment or in becoming a center leader or teacher, you are invited to write for complete information about the Unity Training School and living accommodations. Address your inquiry to Unity Training School, Lee's Summit, Mo.

Report from Clovernook

Of unique interest is a recent report concerning the work of the Clovernook Home for the Blind, the institution that prints our *Daily Word* and *Wee Wisdom* magazines in Braille.

Clovernook Home, which was formerly the residence of

the poets Alice and Phoebe Cary, was established in 1903. Its purpose is not only to provide a home for blind women but also to furnish them with a practical occupation. They are taught a variety of crafts, including printing in Braille, and a report shows that in one year they bound 4,836 books and printed 73,088 magazines.

The plan of their printshop is similar to that of shops where the printers have sight, and the report states that Clovernook stereotypers and proofreaders are as accurate as those who see.

Unity is glad to be associated with a work so helpful and effective, and we bless our friends whose offerings make this association possible.

New Greeting Booklet

Unity's new greeting booklet for Easter, 1945, is *White as Cotton,* by Bertie Roberts Chambers. It is a true account of a father and son acquiring spiritual understanding by contemplating the life secret of the cotton seed.

As a boy Charlie had been the champion cotton picker. With him picking cotton was an art, not merely a business.

High school, college—then back to the cotton fields again!

The years went by and found Charlie's son interested in cotton. "Dad, I'd give just anything to know where cotton comes from. . . . The seeds are gray, the stocks and bolls are green, but the lint—huh—well, it's white as cotton. I've cut lots of seeds

open, but I see nothing there to solve the mystery."

"No man ever has or ever can make a cotton seed," explained the older Charles to the younger. "He can make something that resembles it but he can't put the spark of life into it. . . . That's the work of the master hand of God."

'God Bless You Everyone"

The theme song written by Carl Frangkiser for the radio program "The Unity Viewpoint" is entitled "God Bless You Everyone." The title was inspired by the appreciative response from listeners who have written of the uplift and encouragement derived from the benediction of every "Unity Viewpoint" broadcast, the benediction including the comforting words "God Bless You Everyone."

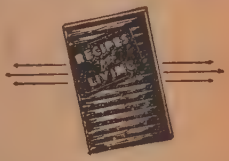
We invite anyone interested in securing the words and music of the Unity theme song to write to Unity School for further information.

Outgrows Wee Wisdom

In expressing her delight at receiving *Progress* now that she has outgrown *Wee Wisdom* a young friend in New Zealand writes as follows: "For several years my grandmother has sent me *Wee Wisdom,* but six months ago she changed to *Progress,* with which I am thrilled."

Recipes for Living *Well Received*

After seeing a copy of *Recipes for Living* the Unity greeting booklet published in time for Christmas 1944, many friends have ordered it in quantities. This booklet contains a collection of inspirational articles and poems



that present various Unity teachings. The title was inspired by the first item in the booklet. It is by Laurel Keynan, and is as follows:

"My recipe for living has never failed: 'Dear God, You take charge of my life and show me what to do at all times. I'll do my best to follow Your plan for my life.' The longer I use it the more humble I become, as I realize that He frequently adds an ingredient, making results surpass anything I had expected."

Work, if you would grow into your ideal. "No man becomes a saint in his sleep." All seasons are yours. —*Imelda O. Shanklin; What Are You?*

Unity Sunday School Leaflet

The *Unity Sunday School Leaflet* is a periodical containing the International Sunday school lessons presented from the Truth point of view, suggestions for daily Bible study, an illustrative story, and a list of questions that encourage thinking along Truth lines.

The *Unity Sunday School Leaflet* has proved very helpful to families who for various reasons are unable to attend Sunday school, also to persons who wish to supplement their regular International lesson with the metaphysical interpretation of Bible names, terms, and events. In addition to the *Sunday School Leaflet,* Unity can supply lesson materials for beginning, primary, and intermediate groups. This material is described and priced in the catalogue *Tools for Sunday Schoolworkers.* You are invited to write to the Unity Sunday School Department for the catalogue and samples of the graded lesson material. Sample copies of the *Unity Sunday School Leaflet* are also available.

Each man brings a gift into the world, a donation to its progress.—*Richard Lynch; Know Thyself.*

Grateful for Healing

Through the years coun
less students have expresse
their gratitude for the o
portunity to study Unity teac
ings by correspondence. Th
Correspondence School D
partment shares with us th
following letter from an ad
vanced student: "I was
strengthened and renewed i
my awareness of God durin
the preparation of this assig
ment that I was healed
a long-standing afflictio
Dwelling upon the beautifi
instruction, I was someho
reawakened to the Truth
thought I already knew.
cannot tell you how grateft
I am for the healing and fc
the experience of having erro
vanish before my understanc
ing of Truth."

Greater vision, visio
more nearly true to Spiri
will correct and dissolve
very great many difficulties
Sometimes when we turi
trustfully to the Father fo
guidance and vision, th
light that fills our body o
material world reveals to u
clearly that we shoul
change our methods o
thought or speech or actio
or perhaps all three. W
should, then, not hesitate t
do so.—*Ernest C. Wilson*
Master Class Lessons.

How Would You Answer These Questions?

How can we call forth more abundant good?

Is praying simply wishing?

Is it easy to give wisely?

Can others keep our good from us?

THE foregoing questions were chosen from among the eighty-eight that are answered in enlightening detail in he Unity book MASTER CLASS LESSONS, by Ernest C. Wilson. his is the book the author used as a textbook in his well-nown Master Classes, which he has presented to large audi-nces from time to time. It contains a series of Truth lessons y which you may examine yourself on your knowledge and nderstanding of Truth principles.

MASTER CLASS LESSONS is a book in which the author con-tantly reminds his readers of the Christ vision and of its nfinite superiority over mistaken human vision. Furthermore e explains how man can turn trustfully to God for the Christ ision.

MASTER CLASS LESSONS would be a valuable addition to our Unity library, also a most suitable gift for anyone who ou feel needs a straightforward, easy-to-read book of in-piration and Truth instruction. It is an excellent book to read uring the Easter season. In the green-cloth binding MASTER LASS LESSONS is priced at $1 a copy; in the flexible binding, t $2.

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Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

A New Booklet about Unity now accompanies Unity gift subscriptio

In the future the friends for whom you order new gift subscr tions for Unity periodicals will receive a gift copy of The Un School of Christianity, a new booklet designed to be especia helpful to persons not already familiar with the Unity messa It presents briefly the story of the origin and growth of Uni the scope of its service through its publications, and a resu of the main points of the Unity teaching.

The story is dramatic and appealing because of the way which Unity blesses and serves mankind. When a new stud reads this story, especially the clear and definite explanation the Unity teaching, he is sure to be much more interested reading the Unity periodical he is to receive. The Pr perity Bank coupon offers you a convenient way to help yo friends by sending them UNITY gift subscriptions. A copy The Unity School of Christianity will accompany the announ ment of each new gift subscription. (If you wish to receive copy of this booklet for yourself, just ask for it.)

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City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3

The New Unity Greeting Booklet for Easter

If you have been sending Unity greeting booklets to your friends as special-occasion messages of love and good will, you will welcome the opportunity this Easter to send them the new booklet *White as Cotton,* by Bertie Roberts Chambers. It is a true account of the ponderings of two generations of cotton growers in which the father discusses with his son the handiwork of God as exemplified in the life secret of the lowly cotton seed. In addition to *White as Cotton* there are other Unity greeting booklets that are ideal for conveying your Easter message to family and friends.

LIST OF UNITY GREETING BOOKLETS

Breath of Immortality, Daily Resurrections, God Is Blessing You Now, He Passed This Way, Holy Bread, Life Is Consciousness, The Challenge of the Dawn, The Great Helper, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living, The Song of Life, Twenty-Four Golden Hours, The Way of Faith, White as Cotton.

Unity greeting booklets consist of meditations, Bible interpretations, and Truth stories. They are artistic, colorful, and printed on fine paper. They are 3¾ by 5⅞ inches in size, and with them come attractive mailing envelopes requiring only one cent postage. (All booklets ordered are sent to you for remailing; we do not address them individually to your friends.) Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Armor of Light

Rowena Cheney

Not a burden to bear
But a hill to ascend;
Not sackcloth to wear
But a garment to mend;
Not a fate to accept
But a task to do,
A problem to solve—
And to learn by too!
Not a foe to fear,
Not a loss to bewail,
But a challenge to meet,
An adventure to hail,
A summons to search
For the Holy Grail!